

8. Solomon notes that the Shulammitte is Jewish and thus he is recognizing the principle of endogamy even though he has violated it hundreds of times. This is an example of selective use of Scripture for ulterior motives.
9. Solomon knows the principle of endogamy. He has never paid very much interest to it before now. But he uses it in Pick-Up Line #16 in order to justify to the Shulammitte how biblically appropriate their union would be.
10. Having said this, Solomon ups the ante again by referring to her as “my bride,” the second of six such references to her in his aria, or better his cavatina, an operatic solo simpler and briefer than an aria.
11. The Hebrew word that is translated “bride” in the NASB is כַּלָּה *kallah* and means a “young married woman.”
12. In verse 8 he uses it prior to divulging where they will spend their honeymoon. Here in verse 9 he uses it in conjunction with “my fellow Jew” to amplify how appropriate their union would be.
13. Imagine the chutzpah of a man who disregards propriety by referring to a young woman as his wife on the first day of their being introduced. Solomon is king, but his lust takes leave of courtesy and Jewish marriage traditions to fulfill his passions and desires.

Douglas, J. D. (gen. ed.). *New International Bible Dictionary*. (Grand Rapids: Zondervan Publishing House, 1987), 625-26:

Before marriage, a woman was a member of her father's household, and as such she was subject to his authority. At marriage, her husband became her protector.

The betrothal had a particular legal status attached to it that made it almost identical to marriage. The law required that a man committing adultery with a betrothed virgin should be stoned for violating his neighbor's wife. A one-year betrothal was considered normal, and it constituted a part of the permanent marriage relationship. For one year after being married the groom was exempt from military service so that the marriage might be established on a proper footing.

There remained a distinction between betrothal and marriage, however, especially in the later periods of Jewish history; and although Mary and Joseph were betrothed, and in all other respects she was considered his wife, intercourse would not have taken place until after the marriage, and in this particular situation not until after the birth of Jesus. Following normal Hebrew practice, sexual relations were not resumed until after the baby was weaned, at approximately three years of age.

14. Solomon possesses such false confidence that the Shulammitte will succumb to his advances that he ignores the idea of a betrothal and speaks confidently of mountain vacations while referring to her as “my wife.”
15. His expressions of affection are far too mushy and easily identified as pick-up lines: “You have captured my heart with a single glance of your eyes, with a single strand of your necklace.”
16. There are certain characteristics of a person's facial expressions that become immediately endearing. The curl of the lip in a smile, the indentation of the cheek made by dimples, the tilt of the head, or the “glance of the eyes.” These are the accouterments of feminine beauty that cause men to focus on the woman's face and watch for their occurrences. These are natural features that complement her visage and highlight the prominent attributes of her facial structure.

17. Jewelry also serves to complement a woman's appearance and especially when it highlights the symmetry of her face and neck. Women's dress in the ancient world is described by:

**Gower, Ralph.** *The New Manners & Customs of Bible Times.* Rev. ed. (Chicago: Moody Press, 2005), 16, 18:

**Ornamentation.** In addition to clothes there was heavy personal ornamentation by make-up, ornaments, and hair treatment. Make-up was derived either from kohl *lköl* [A preparation used especially in Arabia to darken the edges of the eyelids (*Merriam-Webster's Collegiate Dictionary*, 11th ed., 2003).] (green copper carbonate) or from galena (black lead sulphide).

Isaiah describes in great detail the ornamentation used in his day (Isaiah 3:18-21). Many of the earrings, bracelets, and pendants were set with precious stones, but it is extremely difficult to identify the exact nature of the stone from the ancient languages. Oils were used as a base for pigments that coloured fingernails and toenails. Cosmetics were applied either with the finger or with a small wooden spatula.

18. Solomon is wowed by the Shulammite and is making every effort to wow her. He's just getting warmed up.

**SOS 4:9 - [KS: Pick-Up Line #16]** "You have captured my heart, my Jewess, my wife; you have captured my heart with a single glance of your eyes, with a single strand of your necklace."

**SOS 4:10 - [KS: Pick-Up Line #17]** "How beautiful is your love, my sister, my bride! How much better is your love than wine, and the fragrance of your oils than all kinds of spices!"

1. Solomon is in his prime but he is just back to the palace after a long trip. He's comfortably relaxing in his quarters with royal staff attending to his every need. As Solomon addresses the Shulammite he is probably sitting on a couch sipping from a goblet of fine wine.
2. As he moves through his cavatina the effects of the wine embolden his aggression and influence his pick-up lines. He repeats his observation that she is beautiful and again refers to her as his "Jewess" and "wife."
3. The intoxicating effect of wine is said by Scripture "to make man's heart glad" (Psalm 104:15) and Solomon's cellars were no doubt stocked with the very best vintages.
4. For Solomon the sensation caused by the wine had erotic implications. In his 17th pick-up line he implies that having sex with the Shulammite would be more intoxicating than the effects of his best wine.
5. He accompanies this idea with another compliment of her perfumes saying how she smells is better than a broad array of expensive spices.

**SOS 4:10 - [KS: Pick-Up Line #17]** "How beautiful is your love, my Jewess, my wife! Sex with you is more intoxicating than the effects of fine wine, and the fragrance of your oils than all kinds of spices!"

6. Solomon continues to make assumptions about the Shulammite that he could not possibly know but by saying them he hopes to discover a weakness of character he can exploit. In doing so his pick-up lines remain very personal:

**SOS 4:11 - [KS: Pick-Up Line #18]** "Your lips, my bride, drip honey; honey and milk are under your tongue, [Pick-Up Line #19] and the fragrance of your garments is like the fragrance of Lebanon."



1. “My bride” is כַּלָּה *kallah* and means “My wife.” Solomon understands the importance of repetition and even deception. If he keeps telling the Shulammitte she is his wife then she may come to conclude that it would be either fruitless to resist or decide that he is right.
2. The masterminds of deception were the Communists of the Soviet Union and the Nazis of Germany who developed the art of agitation, an advance on propaganda. The latter has to do with opinion making while the former stressed persuasion of the masses.
3. Joseph Goebbels \gœb'-als\ was Germany’s Minister for Propaganda and Enlightenment from 1933-45. He is famous for a propaganda technique known as *argumentum ad nauseam*, the name given to a policy of repeating a point until it is taken to be the truth.
4. This became known as the Big Lie and Goebbels used it to control the majority of the German population during the build up to and during the course of World War II. His primary rules were:
  1. Never allow the public to cool off.
  2. Never admit a fault or wrong.
  3. Never concede that there may be some good in your enemy.
  4. Never leave room for alternatives.
  5. Never accept blame.
  6. Concentrate on one enemy at a time and blame him for everything that goes wrong.
  7. People will believe a big lie sooner than a little one.
  8. If you repeat it frequently enough people will sooner or later believe it.